

not only to our Necessities, but to our lawful Pleasures too, and innocent Delight; The Lord that sits on the Throne of highest Glory, surrounded with thousands of Angels that fall down before Him and worship him; The Lord Jehovah infinite in Power, Majesty, and Goodness, is the proper Object of a Religious Fear, and Love, and awful Reverence, and of all outward expressions thereof in bodily Worship and Adoration, according to that of the Psalmist in the foregoing Psalm. *O come let us* Psalm. 95. 6
worship, and bow down, let us kneel before the Lord our Maker,

6. From what hath been said to this first Part I shall observe these two things.

1. That God ought to be Worshipped.
2. That Worship is due to God alone.

1. That God ought to be Worshipped. This is evident to any one that hath any Knowledge of God, any notion of a Divine Being; For so soon as we think upon God, and consider the infinite Perfections of His Nature, His glorious Majesty, His unlimited Power, His

inexpressible Goodness, His watchful Providence, and wise Government of the World, we presently apprehend the certainty of this, That all Worship and Adoration is a tribute justly due to this Almighty Sovereign, and a necessary acknowledgement of our daily dependance on Him, and subordination to Him. This the very Heathens own'd and practis'd, and it will ill become Christians, who have been so much better instructed in their Duty, have had so much clearer discoveries of the adorable Properties and Attributes of the Divine Nature, and have tasted so much more of His Grace and Goodness, to come behind in any instance of Gratitude or Duty; But I need say no more of this, seeing this is the principal end for which we are here assembled together.

7. II. As worship is justly due to God, so 'tis a *Peculiar*, that is due to him Alone; it may not be communicated to any other; and the reason is evident, because by every Act of Religious Worship, we ascribe Infinite Perfections to the Object that we Worship, and confess our own dependance thereon, and this is

is to exalt it into the place of God; and God
is jealous of his Honour. *My Glory will I not
give to another; Isaiah 42. 8. Thou shalt Wor-
ship the Lord thy God, and Him only shalt thou
serve. Matt. 4. 10.* Almighty, to whom alone
doth belong. This may suffice to be spoken

8.. There is a civil respect due to our Parents and Superiors, to Earthly Princes and Governors, who are placed in an higher Orb, and move in a larger Sphere, and derive many blessings to us by their care and Providence. Act. 24. 2.

There is a veneration due to Good Men, whom God hath distinguished by many excellent Gifts and Graces, which shine forth in them with such an attractive Lustre, as may justly challenge our respect and veneration: The glorious Angels for the dignity of their nature, and for the benefits we receive from their officious Services, which they so cheerfully perform in

obedience to the commands of God deserve a due regard and observance from us; But none of these have any title to our Adoration; They expect it not from us, they disclaim it when ignorantly offer'd them; and if we proceed to obtrude it on them, they are provoked and offended at it. They willingly own their

Τὴν ἀρχὴν καὶ τὴν ἐξουσίαν τῷ Θεῷ εἰς πάντα αἰῶνες ἀμήν. Chryl. in Hebr. Rom. 3. Apoc. 19. 10.

constant dependance upon God by their daily Praises and Adorations of Him, and it will well become us to follow their example, and joyn with them in the worship of the Lord Almighty, to whom alone Religious Adoration doth belong. This may suffice to be spoken to the first General. *The Duty required.* 8

Πᾶν τὸ κτίσθαι
ἐξω τῆς θεῆς
φύσεως ἐν ἰσχυρί
δουλοῦμαι, μόνον
δὲ τὰν ἀλλοτρίαν
φύσιν λατρεύειν
τὴν ἡ σὺ σὺ βασιλεύεις.
Gr. Nyls. cont.
Eunom. III.

9. I proceed to the second. The Direction given by the Prophet David for the right performance of it in these Words. *In the beauty of Holiness.* Which may either have respect to the Place wherein it is to be performed for so the LXX translate it *in his Holy Court*, and so 'tis represented in the Margin of your Bible; *in his glorious Sanctuary*, the place where he manifests his Glory; or may relate to the Form and Manner of our Worship, and to our decent behaviour and deportment in it, it being highly just and reasonable that in all our Addresses to God, (those more especially we perform in publick) we should demean our selves with such a becoming Decency and Reverence as may testify the awful Regard we have to His Majesty and Presence. What may be needful for our direction in this

of the Parish-Church of Inneworth. 9

this weighty matter. I shall branch out into these few following Rules;

I. It is necessary that the Publick Worship be perform'd in a decent Place, set apart for that sacred Use. This hath been the Practice of all Nations, and seems to be grounded on the Law of Nature. The Heathens in the darkest times of Idolatry, erected Temples and Altars for them that were no Gods. Before *Moses's* time, the Patriarchs of old worshipped not in Houses, but in open Places, and chiefly on some Eminency, on the Tops of Hills, or in some shady Grove; but these were *certain and determinate* Places, appropriated to that sacred Use, and duly resorted to on all Solemn Occasions, and were for the most part such as had been signaliz'd by some singular Mercy of God; or hallowed and sanctified by a peculiar Manifestation of His glorious Presence. Gen. 12.8. Gen. 21.33. Gen. 13.4. Gen. 12.7. and 26.25.

II. In the Wilderness, a Tabernacle was erected by God's especial Command and Direction, and all necessary Utensils and Ornaments pertaining to that Service, richly pro-

D

vided

vided out of the Free-will Offerings of the People. This was a kind of travelling Temple, suitable to their present State and Condition, who were always in motion, having yet no fixt and settled dwelling Place. There God vouchsafed his Presence, there the Priests administered, and there the *Twelve Tribes* assembled together for publick Worship.

12. When they were settled in the Land of Promise, and had rest from their Enemies round about, *David* the King design'd, but his Son *Solomon* by divine Appointment built, a Sumptuous and Magnificent Temple, abounding with rich Vessels of Gold and Silver, and all other things suitable thereunto. The Glory of that Nation, and the Wonder of the VWorld*. In this place, which was dedicated to the Service of God with great Solemnity, Sacrifices were offer'd; in this Place the Law was openly read; hither the whole Nation resorted at the Solemn Festivals, and here were daily Prayers at stated Hours, to which devout People gave their Attendance.

13. Besides

Exod. 40. 34.

Exod. 28. 43.

Exod. 33. 7.

Heb. 11. 9.

2 Sam. 7. 2.

1 Kin. 6. 1, 38.

3. 11. 1000

3. 12. 1000

3. 13. 1000

* Εργον τι-
τοναι ο-
των παρηνου-
δουποισι-
τηναι η-
δουποισι-
Εις η-
Εκ. Josephus Ant.
Hist. Jud. 1. 8. 4. 2.

Acts 3. 1.

Luke 2. 57.

erected by God's special Command and
and all necessary Utensils and Orna-
ments belonging to that service, richly pro-
vided

of the Parish-Church of Isleworth. 11

13. Besides this Temple, there were also divers Synagogues in the smaller Cities, where Prayers were offered up at least three Days in the Week, where the Holy Scriptures were read and expounded to the People. Acts 13. 15. These, tho' not of Divine Institution, yet had the Divine Approbation; Christ himself sometimes honouring them with his Presence, and his Apostles frequently resorting to them. Mat. 4. 23. and c. 9. 35. Acts 9. 20.

14. At the Beginning of the Gospel, the Believers assembled in secret for fear of the Jews, for the most part in private Houses, in some Room set apart for that purpose: Joh. 20. 19. Acts 1. 13.

And in the times of Gentile Persecution they omitted not the Publick Worship, tho' they consulted their own Security, and therefore chose out the safest, not the finest or fittest Places; they often met in Crypts or Caves, in Vaults, and at the Tombs of the Martyrs, where afterwards, as the Heat of Persecution abated, they built Churches*, of which there were great Numbers, when the Tyrant Dioclesian gave out his Wicked Edict for the Demolishing of them. But so soon as Peace was restored to the Christians in the Reign of Constantine the Great, they fell to work with all

* Hence called Κομητήρια and Μαρτύρια.

Euseb. E. H. lib. 8. c. 2.

† Extat Epi-
stola Constan-
tini M. ad Eu-
sebiū Pala-
stinum. Apud
Theod. H. Ec.
l. i. c. 10. &
ipsum Eusebi-
um de Vita
Constant. lib.
2. c. 46.

It was the peculiar Glory of that Wise and Puissant Emperor, to Erect and Adorn Churches with a Splendor and Magnificence suitable to the Grandeur of the Roman Empire, and to the Largeness of his own Mind. He truly thought it a most proper Way of Expressing his Piety, Devotion, and grateful Sence of the *Divine Mercy* and *Goodness*, to build such Stately and Sumptuous Edifices for the *Worship* and *Service* of God, and to furnish them with Rich and Costly Utensils and Ornaments, for the more decent and splendid Ministration. His Liberality in this kind was so profuse, as caused those wicked Instruments, whom *Julian* the Apostate sent to plunder these Sacred Places, to stand in admiration at the Number and Costliness of them. *Behold*, said they blaspheming, *what*

of the Parish-Church of Isleworth. 13

what manner of Vessels the Son of Mary is served in *.

16. From that time forward, wheresoever the Christian Religion was propagated, Places for Publick Worship have been erected and endow'd, supported and maintained, beautified and adorned by the Devotion of the People. In some dark Ages they were encourag'd to this by an Opinion of Merit by it; and were taught to believe they might purchase to themselves a Place in Heaven, by their assisting to the building of an House for God on Earth; And on this Principle were most of the Churches in these Kingdoms built in Times of Popery.

17. But, God be praised! there want not Instances of such like pious Works since the Reformation, done upon better Principles; An equal Zeal, accompanied with more Knowledge, and abstracted from all base and mercenary Ends, hath given Birth and Being to many excellent Structures, erected for the Public and Pure Worship of the True God, and to the Honour of his Holy Name; amongst which, *This* in which we are now Assembled, deserves our Gratulations.

Persons

E

18. Blessed

* Τὰς ἐν τοῖς
ἐκκλησίαις ὑπο-
ταγὰς ὁ ἁγίος
ἡγ. Theodoret
Hist. Eccl. l. 3.
c. 12.

14. A Sermon preach'd at the Opening

18. Blessed be God for putting it into the Heart of that Worshipful Benefactor, who first form'd this Design, at least set in motion by that noble Legacy he bequeath'd toward it! And blessed be all those Honourable and Worthy Persons who so cheerfully concurr'd to the promoting and finishing of it! Their pious Zeal, their watchful Care and Industry, deserve our hearty Applause and Commendation, whether we consider their Liberality in their plentiful Contributions, or their Wisdom in the prudent Management of the same; the one is Visible in the Elegancy of this Noble Structure, the other in the matchless Celerity and dispatch of it; Both beyond our Expectation, and without Example.

19. And surely it must be in the Wishes of every pious and devout Soul, that this Church thus fitted up and finished, may be of Daily Use and Resort; that the Publick Worship may be daily celebrated in it. Is it fit that such a Place as This, so decently accommodated for the Service of God, should be shut up, and stand useleſs, as a Spectacle to be gazed at, for the greatest part of our time? This is far from the Intent of these Religious

18. Blessed

E

Persons,

Εὐχαρίστησις
πρὸς τοὺς ἐκ-
κλησιαστικούς.

Persons, by whose Bounty it was rais'd; They design'd it for a Temple of God, an House of Prayer, for a Place of Publick and daily Worship; and I hope the same pious Zeal by which it was erected, will find out some means of Provision to support the daily Service in it; So shall this Work of your Hands (as the Apostle affirms of all the VVorkmanship of God) *be sanctified by the word of God and Prayer,* 1 Tim. 4. 5. and be made an acceptable Offering to the most High, as well as a standing Memorial of your Piety, and a Blessing to this Parish throughout all succeeding Generations.

20. II. That the Publick VVorship of God be perform'd in a decent manner, with respect to the Presence of God, and the Greatness of his Majesty. And here in the first place, 'tis obvious to every Man's Understanding, that laboureth not under some invincible Prejudice, that a Set Stated Form of Prayer doth very much conduce to the Decency of publick VVorship; and is on that account highly preferable to sudden and extemporary Effusions, in which 'tis scarce possible for the most

most wary and most expert to avoid all Absurdity. Besides, that this Practice gives too much Countenance to a wild Supposition, and far distant from the Nature of God, as if He were better pleas'd with a new Change of Words, and Variety of Expression.

21. The General and Publick Wants of the Church, for which we beg a Supply in our daily Prayers, are every day the same; and the general Mercies of God conferr'd upon his Church, which require our daily Thanksgivings, are still the same; and the Adorable Perfections of the Divine Nature, which command our daily Praises, change not. If then our Petitions, Praises and Thanksgivings, be every day the same in substance, why may they not be put up in the same Form of VVords? why should we vary the Expression when the Matter is the same? Is it not more suitable to the Nature, and consequently more agreeable to the VVill of God; and is not the Decency of VVorship much better secur'd by it, when we address to Him in a wise and deliberate Choice of proper Expressions in a Set Form, than if our Prayers were drest up every Day in different Language, according

of the Parish-Church of Isleworth. 17

conding to the Genius and Fancy of the Person that officiates, where there can be neither that Fulness of Comprehension, nor Concinnity of Method, nor Propriety of Expression.

22. And as God is more honoured, so is the Congregation better Edified in the Use of a Set Form of Prayer, than in any sudden Raptures or indigested Conceptions; and Edification is principally to be regarded in our Religious Assemblies. And in this respect the Establish'd Liturgy of our Church deserves a particular Commendation; it being, as a Learned Divine hath observed, So judiciously contriv'd, that the Wisest may Exercise at once their Knowledge and Devotion; and yet so plain, that the most Ignorant may pray with Understandings; So fully that nothing is omitted, that is fit to be ask'd in Publick; So particular, that it compriseth most things which we would pray for in private; and yet not so long as to tire out any that have true Devotion, the Variety and change of Parts taking off from the Tediousness of the whole. In this well-compos'd Form, we have Instructions in our

1 Cor. 14. 12, 26.

Dr. Camber.

F

Duty

18. A Sermon preached at the Opening

Duty to our well Instructed Prayers of our Wives,
 add to the use of the most pure and holy
 Words of Scripture, and the language of the
 Holy Ghost, in conformity to the Apostolical
 Rule is most exactly observed with us; for
 1 Cor. 14, 15. we may say, *with the Spirit and with the
 Understanding* better than the Congregation better
 than it. It is much to be lamented, that there
 should be any amongst us so far prejudic'd
 against this Excellent Form of Prayer, as to
 refrain from the Use of it for Conscience
 sake; but it is more grievous to consider what
 Numbers there are amongst us that have no
 such Prejudices, and yet rarely appear in the
 publick Worship, if they have not Relish of
 this Spiritual Duty, and Appetite after it;
 their Minds are so possess'd with the Vanities
 of this World; and their Hearts harden'd
 with Profaneness; and it is chiefly to be
 wish'd, that all those who do resort to these
 sacred Places, and are frequently present at
 our publick Prayers, would join in them with
 more Devotion, and behave themselves more
 devoutly in the House of God. And this
 leads to the Third and last Rule of our
 Duty. we have Instructions in our
 Duty

of the Parish Church of Neworth. 99

Breath adds Power and * Prevalency to our
Lament. This That we daily frequent the public
Worship, and behave in such a manner
Decency and Devotion in it. Thus shall all
Worship the Lord in the Beauty of Holiness.
As a Royal Court appears with greater
Honor and Splendor from the Multitude of
Attendants there is so is the Church in
its greatest Glory and Beauty, when filled
with humble Supplicants: A thin appear-
ance at the Publick Worship is a Dishonour
to the God whom we serve, and argues in us a
Contempt of Religious Ordinances. The
Zeal of the Primitive Christians in this case
well deserves our Imitation: they left their
Secular Business, they forsook their Sports
and Pastimes, to attend upon the publick
Worship, where the Concourse was so great,
that their AMEN at the Close of their
Prayers, echoed in the Church like a Clap
of thunder, as St. Jerome witnessed. And
surely no Man that considers how neces-
sary the Blessing of God is to the success and
progress of all his Affairs, can think his
time mispent in seeing that it, especially in
the publick Congregation where every single
Breath

of the Parish Church of Neworth. 99

of the Parish Church of Neworth. 99

Proem. in 2.
lib. Com. in
Galar.

* Μεγάλη τῆς
 εὐχῆς ἡ δύναμις
 τῆς αὐτοῦ ἐκκλησίας
 αὐτὸ τὸ δῆμιον
 συμπόρευσε ἀναφύ-
 ροντες ἑστί.

Chryl. T. 3. p. 946.

† Παρ' ὅπου
 χεῖρ τοῦ Θεοῦ
 διακρίνεται Προ-
 τεύχας καὶ τῇ ἱε-
 ρεὶ ἀγγέλου ἐμὴ
 ἐν ἀνθρώποις.

S. Chryl. de
 Prec. S. 2.

Breath adds Power and * Prevalency to our
 Petitions: Neither can any wise and rational
 Person prefer his vain pastime, or the Gaye-
 ties of the most entertaining Conversation,
 before these blessed Opportunities of Con-
 versing with God, † and bearing part with
 the glorious Company of Saints and Angels
 in the praises and adorations of the Holy
 Trinity.

25. The Consideration of God's peculiar
 Presence in this Place should also engage us
 to a decent and devout Behaviour in it.
 For, what the Patriarch *Jacob* said of
 that place where he had seen a Vision of
 Angels, may most properly be affirm'd of
 This, that *This is no other than the House*
of God; this is the Gate of Heaven, Gen.
 28. 17. It concerns us therefore to com-
 pose our Minds to seriousness and Devotion,
 and to banish out of our Thoughts all vain
 and loose Imaginations at our first Entrance
 into this sacred Place, and to support the
 same devout Frame of Spirit throughout the
 whole Course of these Religious Exercises,
 by an intent Application to them in their
 several

of the Parish-Church of Isleworth. 21

several Parts and Offices, carefully avoiding all those Diversions which a wandring Eye, or a greedy Ear is too often ensnar'd with. Seriousness is a Quality well becoming Christians in the whole Course of their Conversation; but is of absolute Necessity in the Worship of God; who, as he requir'd under the Law the Sacrifices to be *perfect and without blemish*, Levit. 22. 20. Deut. 15. 21. so hath he commanded us under the Gospel to *lift up holy hands in prayer; to pray with all prayer and supplication in the Spirit; and to watch therewith all perseverance; and to worship God in Spirit and in Truth; that is, with purity of Mind and Heart* †.

26. Without this inward Qualification of Truth and Purity, all our Devotions are meer Pageantry and Pretence; Without this, our solemn Meeting for Religious Worship instead of promoting the Honour of God, will tend to his manifest Contempt and Dishonour. And 'tis a sacrilegious Profanation of this holy Place, thus to transform the *House of Prayer* into a Theatre of Secular Pomp and Pride, or into an *House of Merchandice*, and *Den of Thieves*. And what greater Indignity can we offer to God? What greater Injury can we

† Διὰ τῆς τῆς
πύλης καὶ πόρτης
Theoph. in loc.

* Τὸ πονεῖν
λαγίας ἢ εἶναι
ἐν τῇ πόρτῃ
τῆς πόλεως
S. Basil in
Pal. 28.
John 2. 16.
Mat. 21. 13.

do

22. *A Sermon preach'd at the Opening*

do to our selves, than thus to pervert the End of our Religious Meeting? and instead of Reconciling the Favour of God to us by our Joynt-supplikations, to incense and provoke him by our indecent Behaviour in his prefence *.

* Εν τῷ κειρῷ
ἐν τῷ μέλει δὲ
† Θεὸν κατα-
λάττειν, ἐν τῷ
προξύνῳ α-
πομύ. S.Chrys. in
2 Cor. Hom. 2.

27. And, now to draw toward a Conclusion, let me entreat you to look back, and reflect a little on what hath been said. You have heard that Worship is a Tribute due to God, and proper to Him alone; That to render our Worship acceptable to him, it must be perform'd *in the Beauty of Holiness*: that is to say, in a publick and Consecrated place, in a decent and regular manner, and by a constant Attendance with devout Affections of Mind, and with Reverential Deportment of Body. The first of these hath been provided by our Ancestors, by whom this place was first set apart for Publick VVorship, and when it was decay'd and ruinous, hath been renew'd, rebuilt, enlarg'd, made more Commodious, and more Beautiful by your pious Care and Conduct. The Second is taken care of by the Church; and we can challenge the whole Christian World to produce
fo

of the Parish-Church of Isleworth. 23

so Compleat and Unexceptionable a Form of Publick Worship, as the Establish'd Liturgy; so agreeable to the Ancient and Earliest Forms that were of use in the Primitive Church. The Third is still incumbent upon our selves; It must be our VVork and Endeavour to pay a constant Attendance to all the Holy Offices performed in this Place; to bring with us devout Affections, and to demean our selves with becoming Gravity in this Houle of Prayer. This the Majesty of that God whom we adore requires; this, the Care of our selves, that our Petitions may be heard and granted, will exact. To this we are bound by the common Rules of Decency and Respect to those that are met together to joyn with us in these Holy Ministrations. To which let me add in the last place, the Obligation we lye under from the Consideration of our Redemption; of which St. Paul reminds us in his Former Epistle to the *Corinthians*, Ch. 6. v. 20. *Ye are bought with a price; therefore glorifie God in your Body, and in your Spirit, which are God's.*

To the Immortal, Invisible God, Father, Son,
and Holy Ghost, be ascribed by the Church
(as is most due) the Kingdom, the Power
and the Glory, for ever and ever. A-
men.

FINIS



Advertisement.

SIR Orlando Gee, Kt. an ancient and eminent Inhabitant of the Parish of *Isleworth Middlesex*, by his last Will dated May 25. 1705. gave 500 l. towards the *Rebuilding or Repairing* the Parish Church of the said Parish, at the discretion of these Gentlemen, whom he appointed Trustees for that purpose, viz.

Sir John Talbot, Kt. Will. Longueville, Esq;
Nicholas Laws, Esq; Paul Foddrel, Esq;
Richard Parker, Esq; Mr. J. Davenport, sen.
Mr. Zechariah Gee. Mr. John Johnson.

Oct. 15. 1705. At a General Meeting of the Gentlemen and other Inhabitants of the Parish, *Resolv'd* to take down the *Old*, and build a *New Church* by *Subscriptions*: Pursuant whereunto Application was made to their Graces the Duke and Dutches of *Somerset*, and to the respective Nobility and Gentry inhabiting in the Parish; Who subscrib'd so liberally as gave Encouragement to proceed: and Order was given out for Workmen to prepare and bring in Schemes and Proposals.

H.

Dec.

Dec. 9. 1705. Trustees chosen and empow-
er'd to take Proposals, agree with Workmen,
and transact all Business relating to the Build-
ing and Finishing the Church.

Jan. 27. 1705. The Trustees having con-
sider'd the several Schemes and Proposals offer'd
by several Persons, approv'd of that brought
in by Mr. John Price of Richmond, and conclu-
ded with Him:

Feb. 16. 1705. The Trustees obtain'd Licence
from the Right Reverend the Bishop of the
Diocess, to pull down and rebuild the Church.

Feb. 18. 1705. The old Church began to be
taken down.

March 12. 1705. The Foundation of the
New Church was laid,

which con-
tains in $\left\{ \begin{array}{l} \text{Length} \\ \text{Breadth} \\ \text{Height in the middle Isle} \end{array} \right. \begin{array}{l} 90 \\ 60 \\ 40 \end{array} \right\} \text{Foot.}$

and was happily built, fitted up, and finish'd
with Pews and Galleries on the North and
South Sides, and West End, in Eleven Months.

March 2. 1706. The Church was open'd,
and Divine Service perform'd in it.

The



The Names of the Trustees.

The Eight Gentlemen abovemention'd, nominated by Sir Orlando Gee ; To whom were added,

Dr. William Cave, Vicar.

<i>The Lord Kinsale.</i>	<i>Sir John Smith, Bar.</i>
<i>Hon^{ble} James Bridges, Esq;</i>	<i>John Hill, Esq;</i>
<i>Thomas Vernon, Esq;</i>	<i>Thomas Boteler, Esq;</i>
<i>Mr. John Fantleroy.</i>	<i>Mr. Robert Heddin.</i>
<i>Charles Jones, Clerk.</i>	<i>Dr. George Piggot.</i>
<i>Capt. Rob. Millington.</i>	<i>Mr. Charles Smith.</i>
<i>Mr. John Mead.</i>	<i>Mr. John Gumley.</i>
<i>Mr. Richard Bouchier.</i>	<i>Mr. William Miners.</i>
<i>Mr. Richard Rice,</i>	<i>Mr. Peter Mason.</i>
<i>John Walcot</i>	} <i>Church-Wardens.</i>
<i>William Ryley</i>	

~~E R R A T A.~~

PAGE 3. line ult. for *more* read *mere*. p. 4. Marg. for *Pet.* r. *Pfal.* p. 7. Marg. r. *Heb.*
p. 8. Marg. r. *οβελισδα.* p. 10. Marg. r. *δαυμοσιότατορ.* l. 12. r. *δαυμαςδε.* p. 11.
Marg. l. 9. r. *νοσηνθησα.* p. 14. l. 3. after *set* add *it.* p. 20. Marg. l. 4. r. *δψμα.* *Ibid.*
l. 5. r. *αγορε.* *Ibid.* l. 8. r. *αρεο.* *Ibid.* l. 10. r. *Ρρα.*

added, "The Right Gentlemen above-mentioned, no-
minated by Sir Orlando George; To whom were

The Lord Kinross. Sir John Smith, Bart.

Thomas Vernon, Eld; Thomas Boteler, Eld;

Charles Jones, Clerk. Dr. George Pigott.

Capt. Rob. Millington, Mr. Charles Smith.

Mr. John Mend. John G. Mend.

Mr. Richard Bouché

Mr. Richard Rice, Mr. Peter Mason.

Church-Wardens. }
John Wainwright }
William Ryle }

~~ATTAR~~

[illegible]

+

1018 k.32.

~~1018 k.19~~
~~7-8~~

A 4-146
Baptismal Psalmody:

OR

H Y M N S

AND

Spiritual SONGS.

COLLECTED

From the Holy SCRIPTURES,

AND

Adapted to the *Baptismal Solemnity.*

By *Alexander Forrest*, M. A.

Preacher of the Gospel.

LONDON:

Printed for and Sold by the *Author*, at his Meeting House in *Black-Spread-Eagle Court*, *Blackman Street*, near *St. George's Church* in the Burrough, *Southwark*; and may be had also in that Neighbourhood, at the Sign of the *George*, 1751.

[Price 6d.]